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“position in modern theology” in which the advocates of the “new orthodoxy,” whether they consciously intend it or not, are effectually helping to place Jesus ; and we cannot but express our regret that so powerful a writer as Dr. Fairbairn is, should, throughout a large portion of this volume, have vainly spent his strength in trying to check and force back the inevitable advance of the tide of modern criticism and theological thought. This advancing tide is evidently undermining and destroying all those ecclesiastical fictions whereby a well-meaning but undiscerning reverence has de-humanised and disguised Israel’s greatest prophet and the representative exponent and interpreter of that religious side of human nature which puts man in personal relations with the self-existent and eternal principle of reason and of love in whom all finite creatures live and move and have their being. Such destruction must be regarded in the present condition of philosophical and theological thought as a real and unmixed gain ; for the personality of Jesus when revealed as it is now being revealed by reverent criticism, in all the true divinity of its simple humanity, will, in virtue of its intrinsic grandeur and beauty, far more than regain that influence over cultivated minds which the second person in the Trinity has irrevocably lost. The profound religious experience pourtrayed in the Bible, with the life and authentic utterances of Jesus as its culminating expression, will be studied with increased earnestness and enthusiasm, as presenting the highest historical manifestation of that personal and ethical relationship between the finite soul and the infinite Father, the realisation of which with typical richness and purity is the specific and quite inestimable contribution cast by the genius of the Hebrew race into the world’s intellectual and spiritual treasury.

CHARLES B. UPTON.

*Origin and Sources of the Shulchan Aruch and the Sepher Assufoth.*  
By Dr. M. GASTER. (Third Report of Judith Montefiore College, 1892-93.)

WE are glad to mention that the Rev. Principal of the Ramsgate College continues steadily the Continental system of the Rabbinical schools in publishing learned essays together with the yearly programme of the institution, and above all that he makes good use of the important collection of books and MSS. belonging to the College. This time Dr. Gaster gives a compressed sketch of the *Shulchan Aruch*, by the famous R. Joseph Caro (1488—1575), and the previous litera-

ture on the subject. Dr. Gaster does not pretend to exhaust the matter. He says: "This survey will necessarily be short, as we must compress, in the compass of *one lecture*, a literature that ranges over 1,500 years, and was carried on in every part of Asia, Africa, and Europe, wherever Jews lived. I will dwell somewhat longer on those works which we possess in our Library, especially those that do not exist anywhere else, and are of great importance." After having given the outlines of Caro's work, and having mentioned the method of the Mishnah and the Talmud with reference to the Halakhah, Dr. Gaster passes over to the Gaonic period. Ahai and the compiler of the Midrash *Yelamdenu* follow both the same method, beginning each chapter with word *ילמדנו*, a word which introduces the subject of Halakhah. Ahai's work consists of 171 chapters, a number which, says Dr. Gaster, agrees with that of the Pentateuchal *Sedarim* of the Palestinian triennial cycle. This is only natural, since Ahai emigrated from Babylonia to Palestine, where he wrote his *שאלות*, "Questions." The next work in chronological order has the title of *Halakhoth*, with various adjectives, by R. Yehudai Gaon. One of these titles is *הלכות רא*, which Dr. Gaster explains from the word *רא*, which was derived from the probable commencement of each chapter, *רא*, "see." A notice which I hope to give in another number of the JEWISH QUARTERLY REVIEW will show that this was not the case. The word *רא* is most likely derived from the first word of Yehuda's *Halakhoth*, which began with the chapter on *ערובין*, and commenced with the words *נתן לכם השבת רא כי ה'* (Exodus xvi. 29), as is the case with the *Hulakhoth Gedoloth* of R. Simon Kayyara, a treatise based upon that of R. Yehudai Gaon (see Steinschneider's article on this subject in Geiger's *Jüdische Zeitschrift*, p. 232, s. 99).

Next comes Simon's work, of which the date of the composition as given by Dr. Gaster is 741 A.D., a slip of the pen for 841. After having summarised the state of Talmudic learning amongst the Jews in Asia and Africa, Dr. Gaster passes over to Spain, South of France, and Germany, noticing briefly Isaac Gayyath, the famous Alfasi, in Spain; Isaac, son of Abba Mari, at Marseilles (born 1122, as stated in the *Histoire Litteraire de la France*, Tome XXVII., p. 520); Judah ben Barzilai, and Abraham of Narbonne, called Ab-Beth-Din, all three in the South of France; Eliezer ben Nathan and Baruch of Worms, both Germans. Before discussing the treatises of codified law, and more especially with that of the great Maimonides, Dr. Gaster touches the literature relating to the 613 precepts, the treatises on which are usually called *סי' המצוות*, and the liturgies concerning them, which have for title *אזהרות* (see the next number of JEWISH QUARTERLY REVIEW). Authors of books on the Precepts were

Moses of Coucy, Isaac of Corbeil, who both based their treatises upon Maimonides. The *חֲנוּךְ* is not by Ahron ha-Levi. Parallel to the books of Precepts are the treatises which bear upon the *Minhagim*, of which Dr. Gaster gives a good sketch for all countries except the South of France in the fourteenth century, whilst the *הַמְשָׁבִיל*, *ס' מַחֲכִים*, both by French Rabbis; the *הַתְּדִיר*, *ס' הַתְּדִיר*, by an Italian Rabbi; and the *תְּשֵׁבֵץ*, by a German Rabbi are omitted. One of the most important of these ritual compilations is the *Sefer Asufoth*, contained in MS. No. 115 of the MSS. of the Montefiore College. Dr. Gaster gives it special attention, by devoting to it a separate description in his Report. Although use was made of it by Zunz, Dr. Berliner, the late R. Rabbinowitz, and others, and Dr. Gross has even given numerous extracts from it, with a list of all the authorities quoted in it, Dr. Gaster still found much to say concerning this interesting compilation, from which he reproduces lengthy passages. This treatise was composed at Worms about 1307 A.D. (this is the date of the formula of the *גַּט*). Ritual compendia were made for local use in all countries where Jewish congregations existed, of which there exists the one compiled in England with the title of *עֵץ חַיִּים*, by Jacob of London. Concerning this treatise Dr. Gaster says as follows regarding the Pesach rite in the *Sefer Asufoth*, which he reproduces in its entirety: "This description of the *Seder* and Hagada of Pesach is of the utmost interest; it is one of the most complete descriptions of the ritual of the *Seder*, and throws a strong light upon the *Seder* contained in the *עֵץ חַיִּים* of the son of the Hazan of London of the pre-expulsion period. Through our text alone that of the *עֵץ חַיִּים* is made clear, and by the comparison with it is evident that the compiler of the *עֵץ חַיִּים* has preserved that order of the *Seder* in a very incomplete form. The inference is obvious, that if the same *Seder* is contained in our *Sefer Asufoth*, which, it has been shown, was compiled in the Rhine Province, this version and ceremonial cannot have constituted a special English *Minhag*." We shall show in the next number of the JEWISH QUARTERLY REVIEW that the rite in the *עֵץ חַיִּים* is that of Normandy. Dr. Gaster's inference could, we believe, not be applied to this rite, which is at least as old as the Rhenish one, if not older. On another occasion we may record two other monographs by Dr. Gaster.—1. On "Hebrew Visions of Hell and Paradise" in the *Journal of the Royal Asiatic Society*, July, 1893, which contains an English translation of Hebrew-Rabbinical texts on the subject. 2. His critical edition of the *School of the Hasmonæans*, which will appear in the transactions of the last Congress of the Orientalists in London, Semitic Series.

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